The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

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## ADAM, THE FATHER AND GOD OF THE HUMAN FAMILY.

The above sentiment appeared in *Star* No. 48, a little to the surprise of some of its readers; and while the sentiment may have appeared blasphemous to the ignorant, it has no doubt given rise to some serious reflections with the more candid and comprehensive mind. A few reasonable and Scriptural ideas upon this subject may be profitable at the present time.

Then Adam is really God! And why not? If there are Lords many and Gods many, as the Scriptures inform us, why should not our Father Adam be one of them? Did he not prove himself as worthy of that high appellation as any other being that ever lived upon the earth? Certainly he did, so far as history informs us, unless we can except the Son of God. We have no account in Scripture that Adam ever wilfully transgressed, when we consider him independent of the woman. The Apostle informs us distinctly that the woman was in the transgression, being deceived, but Adam was not deceived. Adam fell, but his fall became a matter of necessity after the woman had transgressed. Her punishment was banishment from the Garden, and Adam was necessitated to fall, and go with her, in order to obey the first great command given unto them — to multiply and replenish the earth; or, in the language of the Prophet Lehi, "Adam fell that men might be." The fall of Adam, therefore, was virtually required at his hands, that he might keep the first great command, and that the purposes of God might not fail, while at the same time the justice of God might be made manifest in the punishment incurred by the transgression of the woman, for whom the man is ever held responsible in the government of God.

The Scriptures inform us that Christ was as a lamb slain from before the foundation of the world. If, therefore, the plan of salvation was matured before the foundation of the world, and Jesus was ordained to come into the world, and die at the time appointed, in order to perfect that plan, we must of necessity conclude that the plan of the fall was also matured in the councils of eternity, and that it was as necessary for the exalting and perfecting of intelligences, as the redemption. Without it they could not have known good and evil here, and without knowing good and evil they could not become Gods, neither could their children. No wonder the woman was tempted when it was said unto her—"Ye shall be as gods, knowing good and evil." No wonder Father Adam fell, and accompanied the woman, sharing in all the miseries of the curse, that he might be the father of an innumerable race of beings who would be capable of becoming Gods.

With these considerations before us, we can begin to see how it is that we are under obligations to our father Adam, as to a God. He endured the sufferings and the curse that we might *be;* and we are, that we might become Gods. Through him the *justice* of God was made manifest. Jesus came into the world, endured, and suffered, to perfect our advantages for becoming Gods, and through him the *mercy* of God abounded.

By the first man, Adam, came death, the triumph of evil; and by the second, came life everlasting, the triumph of good. Each was necessary in the order he appeared; if the first Adam had not performed his part, the second could not have had his work to do. Both acted the part assigned to them, in a most Godlike manner, and the Great Eloheim accepted the work at their hands as His own, "for by the power of my Spirit created I them; yea, *all things*, both spiritual and temporal: firstly, spiritual—secondly, temporal, which is the beginning of my work; and again, firstly, temporal—and secondly, spiritual, which is the last of my work." Thus the great I AM owns all things—the temporal and the spiritual, the justice and the mercy, to be His own work. Then why may not Adam be a God, as well as any of his sons, inasmuch as he has performed the work to which the Great Eloheim appointed him?

In ancient times they were called Gods unto whom the word of God came, because of which Moses became a God unto Pharoah. The Almighty was not so jealous of His Godly title but that He could say to Moses—"See, I have made thee a God to Pharoah." And if John's saying be true, God has purposed to make him that overcometh, a pillar in the temple of God, and to "write upon him the name of my God." "His name shall be in their foreheads."

This is the hope of all Saints who have a just conception of the future; and why should we not be willing for father Adam to inherit all things, as well as for ourselves? He is the *first*, the Father of all the human family, and his glory will be above all, for he will be God over all, necessarily, standing as he will through all eternity at the head of those who are the redeemed of his great family. Though all the sons should, through their faithfulness, become Gods, they would still know that the Son was not greater than the Father.

Were we to trace this subject in all its bearings, we should find the principles of the Godhead planted in every righteous and well-organized family upon the earth, and that they only require cultivation to cause their expansion and development to be equal to anything we can now conceive of as adding power and glory to the God of all worlds. The Great Eloheim rules over worlds. He is God over them, because of His right and power to rule, govern, and control. The exercise of this power is a natural right in the order of Priesthood, which belongs to every Patriarch, or Father, in the human family, so long as he rules subordinately to the laws of Heaven. According to the order of that God by whom we are ruled, a man is not only permitted to hold full jurisdiction over his own family, but he is held responsible for any violation, by them, of the revealed will of Heaven. A man that controls a work, is the only one that can be held responsible for that work. It would be most unjust to require responsibility where there is no power to govern and control. Every man who has a family, and power to control them, is exercising the rights and powers of a God, though it may be in a very small capacity. There are two grand principles, by virtue of which all intelligent beings have a legitimate right to govern and hold dominion; these are, by begetting children from their own loins, and by winning the hearts of others to voluntarily desire their righteous exercise of power extended over them. These constitute a sure foundation for an eternal throne—a kingdom as perpetual as God's. No usurped power, to be maintained by the shedding of blood, is connected with such a government. It is upon this foundation that the throne of Michael is established as Father, Patriarch, God; and it is for all his children who come into this world, to learn and fully understand the eternity of that relationship.

Could we view our first Parent in his true position, we should find him acting in a similar capacity to the whole family of man, as each father does to his individual family, controlling, at his pleasure, all things which relate to the great object of their being—their exaltation to thrones and Godlike powers. We can conceive, from Scripture, principle, and analogy, that Adam's watch care is ever over mankind; that by his own approbation and direction Gospel dispensations have been revealed from heaven to earth in different ages of the world; that he was the first that ever held the keys of Gospel power upon the earth, and by his supervision they have been handed down from age to age, whenever they have been among men; that under his direction a Deluge once swept the earth of the wickedness which was upon it, and laws were given to Israel, as a nation, to lead them to

Christ; and that he will in the end call men to judgment for the privileges which have been extended to them in this world.

Hear what the Prophet Daniel says upon this subject—"I beheld till the thrones were cast down, and the Ancient of days (Adam) did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. . . . . And behold, *one* like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—(Dan. vii. 9, 10, 13, 14.)

Again, the word of the Lord through the Prophet Joseph, gives additional importance, if possible, to the part which Adam acts relating to his children, which reads as follows—"But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even all."

From the foregoing we are enabled to draw important conclusions, that before the coming of the Lord Jesus in the clouds of heaven, to take the reins of government upon the earth, Adam comes and gathers around him all that have ever held keys of power under him upon the earth, in any of the dispensations thereof to man; he calls forth the dead from their graves, at the sound of his trump; he brings them to judgment, and they render unto him an account of their several stewardships; the books are opened that a righteous judgment may be rendered by him who now sits upon his throne, not only as the Father, but the Judge, of men; and in that capacity thousands minister unto him. An august assemblage are now gathered in one grand council around the great Patriarch of all Patriarchs, consisting of his sons, who have been faithful in that which was committed to them; and all this preparatory to that great event, when the greatness of the kingdom under the whole heaven should be given to the Saints of the Most High. Daniel saw that the Saints possessed the kingdom, by virtue of which Adam was once more in possession of the dominion given unto him before the fall, which was over every living thing that moved upon the earth, which rendered him the universal Sovereign and Lord of all.

At this important period, when Adam is reinstated with full power upon the earth, seated upon his throne, as Daniel saw him—a glorious and an immortal God, one like the Son of Man comes in the clouds of heaven (as oftimes represenby the Apostles), to the Ancient of days, and receives from him dominion, glory, and a kingdom; or in other words, Michael, having accomplished the work committed to him, pertaining to this world, delivers up an account of his stewardship over the same, to that character represented as Yahovah in the creation of the world, who reigns in unison with those upon the earth, until his work is fully accomplished—till the last great contest with the enemy, who has been released for a little season, is won; then he in turn delivers up the kingdom to the great Eloheim, that in the language of the Apostle, "God may be all in all."

This final surrender, we are to bear in mind, does not detract from the God-like power and dominion of our first Parent, nor of our Lord Jesus Christ. In the Patriarchial order of government, each and every ruler is independent in his sphere, his rule extending to those below, and not to those above him, in the same order. While the God of unnumbered worlds is acknowledged to be his God and Father, Adam still maintains his exalted position at the head of all those who are saved from among the whole family of man; and he will be God over all those who are made Gods from among men. Each and every God will be honoured and adored by those over whom he reigns as a God, without any violation of the laws of heaven—without any encroachment upon that command which saith, "thou shalt have no other Gods before me," for the glory and honour of all true Gods constitute the glory, honour, power, and dominion of the great Eloheim, according to His own order of government.

We can conceive of no higher, or more perfect order of government than that which is embraced in Patriarchal authority. By virtue of this order, all Gods, whether in heaven or on earth, exercise a righteous power, and possess a just dominion. In this order, all are both subjects and rulers, each possessing Almighty rights and powers—Almighty rulers over those who have descended from them, at the same time rendering all honour and power to those from whom they have descended. What a glorious system of order is here portrayed—one in which an innumerable succession of Gods, Patriarchs, and rulers, can reign forever in the greatest possible harmony that can be comprehended by intelligences, while each is independent in his position, as is all intelligence. As the great Eloheim is supreme and Almighty over all His children and kingdoms, so is Adam as great a ruler, or God, in his sphere, over his children, and the kingdom which they possess. The earth and all things upon it were created for Adam, and it was given to him of his Father to have dominion over it. In that dominion he will be sustained throughout all eternity.

In relation to this earth alone and its inhabitants, Michael and Gabriel have perhaps held the greatest keys of dominion and power. They were, both in their day, Fathers of all living, and had dominion given unto them over all things. Gabriel, or Noah, held the keys of this power under Michael, and to him he will render an account of all things before Michael renders an account of his stewardship to Him whose dominion reaches over many worlds, and who is God over all Gods. These two important personages have ever been watchful of the interests of their children, hence we find them ministering from time to time to holy men upon the earth—Gabriel often appearing unto Daniel, and opening to his view the most wonderful visions of the future, by which he could act as a God to the people, outvie the wisdom of the astrologers, and so control the elements that the burning furnace could have no power over him; Michael also coming to the release of Gabriel, when he was withstood one and twenty days from answering Daniel's prayer.

We also read of Michael disputing with the Devil about the body of Moses, probably because the Devil was not willing that Moses should be translated, inasmuch as he had sinned; but even in this, Michael was the great deliverer. Again we read that Michael shall stand up for the children of his people in a time of trouble such as never was since there was a nation, and at that time every one that shall be found written in the book shall be delivered, and those who sleep in the dust of the earth shall awake.

From these and many other Scriptures, we find that those important personages are clothed upon with no mean authority, and that Michael has power to deliver men from the power of the Devil, which is death; that by the sound of his own trump—the trump of the archangel, the nations of the dead shall awake and come forth to judgment, and there render an account to the ANCIENT OF DAYS seated upon his burning throne. Then shall the nations know that he is their Judge, their Lawgiver, and their God, and upon his decree hangs the destiny of the assembled dead. Yes, our Judge will be a kind and compassionate Father, by whom none can pass, but through whom all glory, dominion, and power, will be ascribed to the great ETERNAL.

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## HISTORY OF JOSEPH SMITH.

(*Continued from page* 792.)

The letter to Mr. Thornton, referred to above, was as follows—

Kirtland, Geauga county, Ohio,
July 25, 1836.

To John Thornton, Esq., Peter Rogers, Esq, Andrew Robertson, Esq, James T. V. Thompson, Esq., Colonel William T. Wood, Doctor Woodson, I. Moss, James M. Hughes, Esq., David R. Atchison, Esq., and A. W. Doniphan, Esq.

Gentlemen—We have just perused, with feelings of deep interest, an article in the *Far West*, printed at Liberty, Clay county, Missouri, containing the proceedings of a Public Meeting of the citizens of said coun-

ty, upon the subject of an excitement now prevailing among you, occasioned either from false reports against the Church of Latter-day Saints, or from the fact that said Church is dangerous to the welfare of your country; and will, if suffered among you, cause the ties of peace and friendship, so desirable among all men, to be burst asunder, and bring war and desolation upon your now pleasant homes, under existing circumstances.

While rumour is afloat with her accustomed cunning, and while public opinion is fast setting, like a flood tide, against the members of said Church, we cannot but admire the candour, with which your preambles and resolutions were clothed, as presented to the citizens of Clay county, on the 29th of June last; though, as you expressed in your report to said meeting, "We do not contend that we have the least right, under the constitution and laws of the country, to expel them by force," yet communities may be at times unexpectedly thrown into a situation, when wisdom, prudence, and that first item in nature's law, SELF DEFENCE, would dictate that the responsible and influential part should step forward and guide the public mind in a course to save difficulty, preserve rights, and spare the innocent blood from staining that soil so dearly purchased with the lives and fortunes of our fathers; and as you have come forward as "mediators" to prevent the effusion of blood, and save disasters consequent upon civil war, we take this opportunity to present to you, though strangers, and through you, if you wish, to the people of Clay county, our heart-felt gratitude for every kindness rendered our friends in affliction, when driven from their peaceful homes, and to yourselves, also, for the prudent course in the present excited state of your community; but in doing this, justice to ourselves, as communicants of that Church to which our friends belong, and duty towards them as acquaintances, and former fellow citizens, require us to say something to exonerate them from the foul charges brought against them, to deprive them of their constitutional privileges, and drive them from the face of society.

They have been charged, in consequence of the whims and vain notions of some few uninformed, with claiming that upper country, and that ere long they were to possess it, at all hazards, and in defiance of all consequences. This is unjust, and far from a foundation in truth; a thing not expected or looked for—not desired by this society as a people, and where the idea could have originated is unknown to us. We do not, neither did we ever, insinuate a thing of this kind, or hear it from the leading men of the society now in your country. There is nothing in all our religious faith to warrant it; but, on the contrary, the most strict injunctions to live in obedience to the laws, and follow peace with all men; and we doubt not but a recurrence to the Jackson county difficulties with our friends, will fully satisfy you, that at least heretofore, such has been the course followed by them, that instead of fighting for their own rights, they have sacrificed them for a season, to wait the redress guaranteed in the law, and so anxiously looked for at a time distant from this.

We have been, and are still, clearly under the conviction, that had our friends been disposed, they might have maintained their possessions in Jackson county. They might have resorted to the same barbarous means, with their neighbours, throwing down dwellings, threatening lives, driving innocent women and children from their homes, and thereby have annoyed their enemies equally, at least; but this to their credit, and which ever must remain upon the pages of time, to their honour, they did not; they had possessions, they had homes, they had sacred rights, and more still, they had helpless, harmless innocence, with an approving conscience that they had violated no law of their country or their God, to urge them forward; but to show to all that they were willing to forego these for the peace of their country, they tamely submitted, and have since been wanderers among strangers (though hospitable), without homes. We think these sufficient reasons to show to your patriotic minds, that our friends, instead of having a wish to expel a community by force of arms, would suffer their rights to be taken from them, before shedding blood.

Another charge brought against our friends, is that of being dangerous in societies "where slavery is tolerated and practised." Without occupying time here, we refer you to the April (1836) Number of the *Latter-day Saints' Messenger and Advocate*, printed at this place, a copy of which we forward to each of you. From the length of time which has transpired since its publication, you can easily see it was put forth for no other reason, than to correct the public mind generally, without a reference or expectation of any excitement of the nature of the one now in your country. Why we refer you particularly to this publication, is, because many of our friends who are now at the West, were in this place when this paper made its appearance, and from personal observation gave it their decided approbation, and expressed those sentiments to be their own, in the fullest particular.

Another charge of great magnitude is

brought against our friends in the West, of "keeping up a constant communication with the Indian tribes on the frontier; with declaring even from the pulpit, that the Indians are a part of God's chosen people, and are destined by heaven to inherit this land, in common with themselves." We know of nothing under the present aspect of our Indian relations, calculated to arouse the fears of the people of the Upper Missouri more than a combination or influence of this nature; and we cannot look upon it other than one of the most subtle purposes of those whose feelings are embittered against our friends, to turn the eye of suspicion upon them from every man who is acquainted with the barbarous cruelty of rude savages. Since a rumour was afloat that the Western Indians were showing signs of war, we have received frequent private letters from our friends, who have not only expressed fears for their own safety, in case the Indians should break out, but a decided determination to be among the first to repel any invasion, and defend the frontier from all hostilities. We mention the last fact, because it was wholly uncalled for on our part, and came previous to any excitement on the part of the people of Clay county against our friends, and must definitely show that this charge is also untrue.

Another charge against our friends, and one that is urged as a reason why they must immediately leave the county of Clay, is, that they are making, or are likely to make the same "their permanent home, the centre and general rendezvous of their people." We have never understood such to be the purpose, wish, or design of this society; but on the contrary, have ever supposed that those who resided in Clay county, only designed it as a temporary residence, until the law and authority of our country should put them in the quiet possession of their homes in Jackson county; and such as had not possessions there, could purchase to the entire satisfaction and interest of the people of Jackson county.

Having partially mentioned the leading objections urged against our friends, we would here add, that it has not been done with a view, on our part, to dissuade you from acting in strict conformity with your preamble and resolutions, offered to the people of Clay county, on the 29th ult., but from a sense of duty to a people embarrassed, persecuted, and afflicted; for you are aware, gentlemen, that in times of excitement, virtues are transformed into vices; acts, which in other cases and other circumstances, would be considered upright and honourable, interpreted contrary to their real intent, and made objectional and criminal; and from whom could we look for forbearance, and compassion, with confidence and assurance, more than from those whose bosoms are warmed with those pure principles of patriotism with which you have been guided in the present instance, to secure the peace of your county, and save a persecuted people from further violence and destruction?

It is said that our friends are poor; that they have but little or nothing to bind their feelings or wishes to Clay county, and that in consequence, have a less claim upon that county. We do not deny the fact that our friends are poor; but their persecutions have helped to render them so. While other men were peacefully following their avocations, and extending their interest, they have been deprived of the right of citizenship, prevented from enjoying their own, charged with violating the sacred principles of our Constitution and laws, made to feel the keenest asperions of the tongue of slander, waded through all but death, and are now suffering under calumnies calculated to excite the indignation and hatred of every people among whom they dwell, thereby exposing them to destruction and inevitable ruin!

If a people, a community, or a society can accumulate wealth, increase in worldly fortune, improve in science and arts, rise to eminence in the eyes of the public, surmount these difficulties, so much as to bid defiance to poverty and wretchedness, it must be a new creation, a race of beings superhuman. But in all their poverty and wants we have yet to learn for the first time that our friends are not industrious and temperate; and wherein they have not always been the *last*, to retaliate or resent an injury, and the first to overlook and forgive. We do not urge that there are exceptions to be found; all communities, all societies, and associations, are cumbered with disorderly and less virtuous members—members who violate in a greater or less degree, the principles of the same; but this can be no just criterion by which to judge a whole society; and further still, where a people are labouring under constant fear of being dispossessed; very little inducement is held out to excite them to be industrious.

We think, gentlemen, that we have pursued the subject far enough, and we here express to you, as we have in a letter accompanying this to our friends, our decided disapprobation to the idea of shedding blood, if any other course can be followed to avoid it; in which case, and which alone, we have urged upon our friends to desist, only in *extreme* cases of self defence; and in this case not to *give* the offence, or provoke their fellow men to acts of violence, which we have no doubt they will observe as they ever

have; for you may rest assured, gentlemen, that we would be the last to advise our friends to shed the blood of men, or commit one act to endanger the public peace. We have no doubt but our friends will leave your county, sooner or later; they have not only signified the same to us, but we have advised them so to do, as fast as they can, without incurring too much loss. It may be said that they have but *little* to lose if they lose the whole. But if they have but *little, that little is their all*, and the imperious demands of the helpless urge them to make a prudent disposal of the same. And we are highly pleased with a proposition in your preamble, suffering them to remain peaceably until a disposition can be made of their land, &c., which, if suffered, our fears are at once hushed, and we have every reason to believe that during the remaining part of the residence of our friends in your county, the same feelings of friendship and kindness will continue to exist that have heretofore, and that when they leave you, you will have no reflection of sorrow to cast, that they have been sojourners among you.

To what distance or place they will remove, we are unable to say; in that they must be dictated with judgment and prudence. They may explore the territory of Wisconsin, they may remove there, or they may stop on the other side, of this we are unable to say; but be they where they will, we have this gratifying reflection, that they have never been the first, in an unjust manner, to violate the laws, injure their fellow men, or disturb the tranquillity and peace under which any part of our country has heretofore reposed; and we cannot but believe that, ere long, the public mind must undergo a change, when it will appear to the satisfaction of all, that this people have been illy treated, and abused, without cause, and when as justice would demand, those who have been the instigators of their sufferings will be regarded as their true characters demand.

Though our religious principles are before the world, ready for the investigation of all men, yet we are aware that the sole foundation of all the persecution against our friends, has arisen in consequence of the calumnies and the misconstructions without foundation in truth or righteousness, in common with all other religious societies at their first commencement; and should Providence order that we rise not as others before us, to respectability and esteem, but be trodden down by the ruthless hand of extermination, *posterity* will do us justice, when our persecutors are equally low in the dust, with ourselves, to hand down to succeeding generations, the virtuous acts and forbearance of a people who sacrificed their reputation for their religion; and their earthly fortunes and happiness, to preserve peace, and save this land from being further drenched in blood.

We have no doubt but your very seasonable mediation, in the time of so great an excitement, will accomplish your most sanguine desires, in preventing further disorder; and we hope, gentlemen, that while you reflect upon the fact, that the citizens of Clay county are *urgent* for our friends to leave you, that you will also bear in mind, that by their complying with your request to leave, is, surrendering some of the dearest rights, and first, among those inherent principles, guaranteed in the constitution of our country; and that human nature can be driven to a certain extent, when it will yield no further. Therefore, while our friends suffer so much, and forego so many sacred rights, we sincerely hope, and we have every reason to expect it, that a suitable forbearance may be shown by the people of Clay; which, if done, the cloud which has been obscuring your horizon will disperse, and you be left to enjoy peace, harmony, and prosperity.

With sentiments of esteem and profound respect, we are, gentlemen, your obedient servants,

SIDNEY RIGDON,
JOSEPH SMITH, jun.,
O. COWDERY,
F. G. WILLIAMS,
HYRUM SMITH.

(*To be continued.*)

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## SALT LAKE CITY WALL.

(*From the Deseret News, October* 1.)

TO THE HONOURABLE MAYOR AND CITY COUNCIL OF GREAT SALT LAKE CITY.

Gentlemen,—We the undersigned Committee, appointed at your last sitting, on the 23rd instant, to determine the line for the contemplated wall around this city, respectfully present the following:—

REPORT:—We recommend that the

inner line of the wall commence at a point eight rods south of the south east corner of lot three, in block one of plot B, thence due north 536 rods, including two blocks, and two streets north of the present survey, thence due west about 408 rods to the east line of 1st East Temple street, thence north-westerly about 287 rods to a point near the north-east corner of the block upon which the public bath house is located, thence due west about 472 rods to the river Jordan, thence up the east bank of said river to a point where said line would intersect the west prolongation of the north line of the five-acre lots, thence due east, about 1028 rods to the point of beginning; making in all about 2731 rods, exclusive of the west, or Jordan river.

The soil on the south and east lines, and on the line west of the bath house, is very suitable for easy digging, and making into wall, though small portions are somewhat swampy. From the N.E. corner of the proposed enclosure, to the N.E. corner of the bath house-block, there will be more or less gravel, but your committee judged there would be sufficient soil for making mud, in the greater part of this portion of the line.

We also respectfully recommend that the inner edge of the wall be on the above-described line, and the outer edge be from 20 to 36 inches from the breaking of the ground for the ditch, according to the condition of the soil and inclination of the surface; that the wall be made 12 feet high, and 6 feet thick at the bottom, carried up with an equal slope on each face, so as to be 2½ feet thick at the height of 6 feet, then carried up the remaining 6 feet 2½ feet thick, and rounded on the top; that it be made of the earth taken from the ditch, which should be properly moistened, mixed with weeds, sage brush, small willows, grass, cane, bulrushes, or whatever of like vegetation is handiest to the portion under progress, and gravel where convenient, and placed on the ground for the wall at a depth suited to its consistency, and when the first layer is dry, repeat the operation until the wall is complete; that the ditch be dug large enough to furnish the earth for the wall, with proportionate width and depth, and properly sloped sides.

Of necessity there must be gates and bastions, and we recommend that there be one gate on the north line, to be on the street next west of the bath house; one gate at City Creek, one where the railroad crosses the line, one on the street that will best accommodate the travel to and from the east, and a sufficient number on the south line to reasonably accommodate the travel into the big field, and the country south; that half moon bastions be made in the wall, at distances as near 40 rods apart as the nature of the ground will admit, and at the gates and corners.

We would further recommend the following method for raising and applying the means to build the wall, to wit: Let the Assessor charge ten dollars on every city lot now surveyed, or that may be surveyed within said wall, then rate each lot that is taken, or may be, at its fair cash market value, according to its location, and also the improvements thereon; then estimate, as near as may be, the cost of making the wall, deduct therefrom the amount arising from the ten dollars on each lot, and with the balance of the estimate, and the amount arising from the valuation of lots and improvements arrive at the per centage on said valuation; this to be done by wards as soon as practicable, and when complete for any ward, let it be handed to the Bishop of that ward, who will see the collection and application of his portion; the collection to be made in any mode that will answer the designed purpose.

All of which is respectfully submitted, by

ALBERT CARRINGTON,
PARLEY P. PRATT,
FRANKLIN D. RICHARDS.

Great Salt Lake City, Aug. 27, 1853.

## RESOLUTION.

In compliance with the unanimous request of the inhabitants of Great Salt Lake City, expressed by their Bishops to the City Council of said city:

Be it resolved by the City Council of Great Salt Lake City, that a ditch and wall be made around this city, with suitable gates and bastions, to be located and built to comport with the recommendation of the committee appointed to determine the site for said ditch and wall; that to provide means for building said ditch and wall, David Candland immediately procure a suitable book, and proceed forthwith, and with diligence, to rate every lot within the boundaries of said wall at ten dollars, and in addition, to value eve-

ry such lot, and the improvements thereon, at the fair market value, according to quality and location; and also value in like manner, all the taxable property in this city, and deducting the rate amount from the estimated cost of the ditch and wall, arrive at the per cent. to be charged on the valuation, and make report thereof to this Council at the earliest possible date; that each Bishop's ward be assessed separately, and when the assessment is finished, the assessor is to furnish each Bishop a list, containing the amount to be raised in his ward, the names of the persons from whom it is to be raised, with the amount due from each person, placed opposite his name, and deliver the assessment to the clerk of this Council; that each Bishop shall, upon the receipt of said list, immediately proceed to apply the amount required of his ward, to the speedy completion of said ditch and wall, under the superintendence of the abovenamed committee, consisting of Albert Carrington, Parley P. Pratt, and Franklin D. Richards.

Passed August 29, 1853.

J. M. GRANT, Mayor,
ROBERT CAMPBELL, City Recorder.

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# The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 10, 1853.

FOREIGN INTELLIGENCE—*Deseret.*—We have received letters from Great Salt Lake City, and the *Deseret News* of Oct. 1. A fresh supply of paper had arrived, and the *News* was issuing as usual. A new mail was expected to start from Great Salt Lake City for the States on the 10th of each month; and one for San Diego on the 20th. Concerning the Indian difficulties, the *News* says—"But little has transpired under this head since our last date, that is of importance. About three o'clock on the morning of Sept. 13th, William Hatton was killed by Indians while standing guard at Filmore. It is supposed that the Pauvans committed this deed, as they have been quite saucy at times, and have stolen much wheat from the fields at that place. Five Indians have been killed at Manti, date not learned. There has also been some Indian chasing done in south part of Utah valley, dates and particulars not known here." Another paragraph reads—"The Indians, generally, for a few weeks have appeared very quiet, doing little damage, except taking a little grain and vegetables occasionally, more particularly in the region of Summit Creek." The wall around Temple block was progressing finely. All the emigration was expected to be in before the middle of October. A. W. Babbit, Esq., Secretary of the Territory of Utah, arrived at Great Salt Lake City on the 26th September, from the States. Frost commenced on the low lands of the city about the 20th September, but there had been none on the high table-lands. President B. Young had grown very fine grapes. An onion in his garden measured eighteen inches in circumference. Peaches of the highest flavour had ripened plentifully for the number of trees, the present season.

President Brigham Young writes us from Great Salt Lake City, Sept. 30th. "I feel to praise the Lord continually for the great prosperity He is extending unto our efforts to spread the Gospel and bring to pass salvation.

"We are also abundantly blessed in the vallies of the mountains, our crops are bountiful, our health good, and spiritually and temporally we are constantly and rapidly advancing in the great pathway of truth.

"Should the coming winter prove mild, the wall around the Temple Block will probably be finished by next spring, as also a ditch and earth wall entirely around this city; in both of which works, and in building, and in all manner of labours, the brethren are very spirited."

"This year's emigration are arriving in goodly numbers, and mostly in good health, faith, and spirits, and generally they have been highly blessed in their journeyings, and will probably all reach here without any of them being much, if any, inconvenienced by cold and snow. * * *

"Please say to such brethren as may have a little surplus means, that an assortment of best English files will meet a ready sale here, be of benefit, and one person could bring one or more, according to his means, and the aggregate would perhaps supply the market."

Elder F. D. Richards writes from the same place, Oct. 1st. "Elders Shurtleff, Gates, and Forssgren, with their companies, had arrived. Elders Wheelock, Dykes, and Harmon, with their companies, were pressing hard by. Teams and provisions had gone out to bring up the rear with additional strength.

"The work of fortifying and harvesting has been going on pretty satisfactorily, I believe, through the Territory. The assessment of this City is now completed, and it is found that, with the ten dollars which is laid on each and every lot to be included in the wall, three per cent. on the valuation of improvements will about do the wall, allowing three thousand dollars for bastions, culverts, gates, &c.; that the whole, as described in my last, may be completed for forty thousand dollars, about one-fifth what others anticipated and stated it would cost. The wall will add immensely to the value of our City property."

The funeral of J. W. Young's and C. V. Spencer's wives occurred on the 27th of Sept., in the City.

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ARRIVAL.—Elder Joseph France, from Great Salt Lake Valley, arrived at Liverpool Nov. 23, on mission to these lands. He embarked in the *Isaac Webb*, at New York, on the 2nd of the same month.

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## CATECHISM FOR CHILDREN.

BY ELDER JOHN JAQUES.

(*Continued from page* 796.)

### CHAPTER V.

PERSON, CHARACTER, AND ATTRIBUTES OF GOD.

1. Q. What kind of a being is God?
   A. He is in the form of a man.
2. Q. How do you learn this?
   A. The Scriptures declare that man was made in the image of God. Gen. i. 26, 27.
   Q. Repeat the passage.
   A. "And God said, Let us make man in our own image, after our own likeness. . . . So God created man in his own image, in the image of God created he him; male and female created he them."
3. Q. Have you any further proof of God's being in the form of man?
   A. Yes. Jesus Christ was in the form of man, and was at the same time the image of God's person. Heb. i. 3.
   Q. Repeat the passage.
   A. "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."
4. Q. Do not the Scriptures say that God is a Spirit?
   A. Yes. John iv. 24.
   Q. Repeat the passage.
   A. "God is a Spirit: and they that worship him must worship him in spirit and in truth."
5. Q. How, then, can God be like man?
   A. Man has a spirit, though clothed with a body, and God is similarly constituted.
6. Q. Has God a body, then?
   A. Yes, like unto a man's body

in figure. Gen. xxxii. 24, 28, 30. Ex. xxiv. 9, 10, 11.

*Q.* Repeat the passages.

*A.* "And Jacob was left alone; and there wrestled a man with him until the breaking of the day. . . . . And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed. . . . . And Jacob called the name of the place Peniel, for I have seen God face to face, and my life is preserved."

"Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the Elders of Israel; and they saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand; also they saw God, and did eat and drink."

7. *Q.* Is the person of God very glorious?

*A.* Yes, infinitely glorious. Ex. xxiv. 17. Hab. iii. 3.

*Q.* Repeat the passages.

*A.* "And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel."

"God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise."

8. *Q.* Is God everywhere present?

*A.* Yes. Jer. xxiii. 23, 24. 1 Kings viii. 27.

*Q.* Repeat the passages.

*A.* "Am I a God at hand, saith the Lord, and not a God afar off? . . . . Do not I fill heaven and earth? saith the Lord."

"Behold the heaven of heavens cannot contain thee."

9. *Q.* If God is a person, how can He be everywhere present?

*A.* His person cannot be in more than one place at the same time, but He is everywhere present by His Holy Spirit. Psalm cxxxix. 7, 8.

*Q.* Repeat the passage.

*A.* "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there."

10. *Q.* Does God see all things?

*A.* Yes. Psalm xxxiii. 13, 14. Jer. xxiii. 24. Pearl of Great Price, page 5.

*Q.* Repeat the passages.

*A.* "The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth."

"Can any hide himself in secret places that I shall not see him? saith the Lord."

"Wherefore I can stretch forth my hands and hold all the creations which I have made; and my eye can pierce them also."

11. *Q.* Does God know all things pertaining to the workmanship of his hands."

*A.* Yes. Acts xv. 18. Doct. and Cov. vii. 10. Pearl of Great Price, pages 8, 10.

*Q.* Repeat the passages.

*A.* "Known unto God are all His works from the beginning of the world."

"He comprehendeth all things."

"There is no God besides me, and all things are present with me, for I know them all. . . . . All things are numbered unto me, for they are mine and I know them."

12. *Q.* Is God all wise?

*A.* Yes. Rom. xi. 33. Col. ii. 3.

*Q.* Repeat the passages.

*A.* "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

"In whom are hid all the treasures of wisdom and knowledge."

13. *Q.* Is God all powerful?

*A.* Yes. Dan. ii. 20. Is. xiv. 27.

*Q.* Repeat the passages.

*A.* "Blessed be the name of God for ever and ever; for wisdom and might are his."

"For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"

14. *Q.* Is God a Being of truth, justice, and righteousness?

*A.* Yes. Rev. xv. 3. Psalm cxlv. 17.

*Q.* Repeat the passages.

*A.* "Just and true are thy ways, thou King of Saints."

"The Lord is righteous in all his ways, and holy in all his works."

15. *Q.* Is God a merciful Being?

*A.* Yes. Psalm lxxxix. 14. Neh. ix. 17.

*Q.* Repeat the passages.

*A.* "Mercy and truth shall go before thy face."

"But thou art a God ready to pardon, gracious, and merciful."

16. *Q.* Does God vary in His character?

*A.* No. He is an unchangeable Being. Mal. iii. 6. James i. 17.

*Q.* Repeat the passages.

*A.* "For I am the Lord, I change not."

"The Father of lights, with whom is no variableness, neither shadow of turning."

17. Q. Repeat the substance of what you have said concerning the character and attributes of God.

A. God is everywhere present. He sees and knows all things. He is full of wisdom, power, truth, justice, righteousness, and mercy; and he is an unchangeable Being.

*(To be continued.)*

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## THE CALCUTTA MISSION.

### CHARACTER OF THE NATIVES—BAPTISMS—TRACT DISTRIBUTING.

No. 2, Jaun Bazaar St., Calcutta, October 4th, 1853.

Dear President Richards—Agreeable to my promise in the last communication which I sent you, I now resume my pen to give you a brief yet faithful account of the native character, especially that of Bengal; also our present prospects and success in this glorious kingdom.

First of all, I am thankful to the God of Israel, for health in this insalubrious climate. My brethren, also, have generally been well, as far as I have heard from them.

Hindostan, according to the latest estimates, has in its present population about one hundred and fifty millions, and over nine-tenths are believed to consist of the native original race, which have always remained unmixed and unaltered in their habits and institutions, and have in some respects attained to a small degree of civilisation, though quite different from that of the western world. Their manners and fashions bespeak no peculiar refinement. There is nothing engaging or polished in their intercourse with society, while with strangers there seems to be a little urbanity of manners and politeness, but nothing of that independent, manly feeling or dignity that should characterize a man; all is superficial, and soon resolves into that pliant, smooth, interested, crouching servility, being entirely prompted by self-interest; and every sensibility of the man is absorbed in that all-prevailing passion AVARICE, which forms the basis of their true character.

It appears that they have a great disregard to all principles of honesty, and honour, from the highest Rajahs to the meanest Ryot. And the greatest breaches of fidelity and trust, are looked upon by the injured party with a degree of complacency, as though it was expected. And in the same light, they look upon all schemes of deliberate, systematic fraud, perjury, and all violations of truth, honour, and honesty; these things are indeed not a matter of conscience with them. And they are fully competent to do the meanest possible act for the least possible amount, and are not capable of forming any friendship or attachments that can be valued over one *pice* (which is equivalent to one quarter of a cent). There are many in government and individual employ, who have been for years carrying on a well-regulated system of fraud, and who are known to be such characters by their employers; and to exchange them or turn them off would be only making a bad matter worse. To all human appearance, there is scarcely a redeeming quality in the nation. They are all striving in the most reckless manner for the blessing of Esau—this world's good. And I am confirmed more and more in the statement made in my last, that they are indeed descendants from the priests of "Elkanah," and inherit these evils from time immemorial; together with the multifarious character of their gods, which only exist in their own fabulous legends of mythology. Occasionally these people make a god out of Bamboo and mud, which serves for temporary purposes, in everything but reproving them for their sins. And it is almost impossible for us to raise their narrow minds to the sublime idea that there is a God of intelligence and power. Their domestic relations, in some respects, are good; everything pertaining to their families or used for home consumption is purely domestic; and, like many of the nations of the East, they practise the plurality of wives. The effects of sectarian Christianity upon the native population of this country are lamentable; the converts, as in the language of Jesus, "are two-fold more the children of hell than themselves" (the teachers). These teachers commence

their works of darkness with small children while at school, and when they are twelve or fourteen years old they are persuaded to join the church. Then the news is trumpeted abroad that so many "hopeful conversions" have been made. In some instances children four and five years old in the Mossousil (the interior) are hired to go to school, and after they have been thoroughly drilled in modern divinity, and taught to serve a hireling priesthood, they are then qualified to enter upon the duties of life, with a fixed salary. Those who are not thus highly favoured, are open and avowed infidels, declaiming against Christianity in the most violent language. It is a remarkable fact, that there is not a native Christian that is not induced to be one for the salary which he is getting, or the patronage which he receives from the Christian community, or for the rice which he eats; and if they are not secured in some one of these ways, they will not be Christians. They have offered to leave these churches by scores, and join us, if we would only advance a trifle more than their present pay. They have stood and begged and entreated us to receive them, but when we told them that we could not hire men to be saved in the kingdom of God, that they would have to support themselves and families if they joined this Church—"when they heard this, they turned away sorrowful," and were disappointed in their feelings, and their object of pursuit. Many of those that were baptized by Elder Willes have been bought over to Christianity for four rupees per month, and some as high as sixteen per month, and now stand ready to come back to us for a small advance on their present pay. It is hard to calculate at present what can be done with them; one thing is certain, that when there is anything effected for their good, it will be by the power of God.

Dear brother, I have been induced to give you this short sketch of the character of this people, that you may have a correct idea of their prevailing characteristics and traditions, and that those who have sent us may not be led to expect anything from this country that is not here. It is now closely approaching six months since the Elders landed here, during which time I have carefully examined and studied into the character, spirit, and genius of the people, and the account which I now present is from observation and experience. Our success in the Redeemer's kingdom, I must acknowledge is slow; the few people which the Lord has here, are so far apart that it takes time and diligence to hunt them out, yet we have this to comfort our hearts—our progress is sure. We have a mighty torrent of priestcraft and tradition to encounter. This country is at least two hundred years behind the spirit of the age, and we are obliged to contest every point inch by inch, which, by the help of God, and the prayers of our brethren, we will continue to do until we gain the ascendancy.

We are now distributing tracts from house to house in this city, and we are also sending them to the various locations of the Elders for the same purpose. Since our last communication, there have been three baptized in this place, and some few more are believing, and one has been cut off from the Church. Elders S. A. Woolley and William Fotheringhan have gone to Delhi. On their arrival at that place, Elder William Willes will return to Calcutta. Elders R. Ballantyne and R. Skelton write favourably from Madras, bearing date September 5th, also Elder Hugh Findlay writes from Bombay, September 13th, and is preparing to extend his field of labours, with good prospects ahead. Elders C. W. West, and B. F. Dewey are with him at present, and probably will remain there for a few months, also his brother, late from England. We have news from Rangoon, September 17th, from Elders E. Ludington, L. Savage, and Matthew McCune. Prospects were not very flattering, the Branch now in Burmah all told, numbers ten. Some have removed to Madras. Elder T. Leonard is at Chinsurah, but is expected here in a few days. Elder Robert Owens is with us at this place, and will start, as soon as the way opens, for Madras. Elder A. M. Musser and myself are learning the Hindostanee or Persian language. During the coming cold weather, we expect to speak to the natives in their own tongue, and be able to publish some of our works in that language. It is the vernacular tongue of the north western provinces, the Affghans, Persia, Arabia, and some parts of Tartary and Turkey. We shall have a broad field before us, and we live in hopes that we may be able to do some good in other parts, if we do not in Bengal.

We have reason to believe the distribu-

tion of tracts has done more good than perhaps could have been done in any other way. We have pushed them into places which, without them, we could not have had access to. I shall commence a course of lectures, the last of October. The sickly season in which we landed, and the excessively hot weather, have been very unfavourable to us in spreading the truth; but we shall now commence our operations with the cool weather, and, by the help of God, we will sound the "glad tidings" in the ears of every honest man in this city, and which I trust will go throughout all India.

The Saints in this country are rejoicing in the fulness of the Gospel, and can testify to its truth. We all feel well, let come what will. We are bound to rejoice, and give thanks to God, for He has witnessed unto us, by many incontestible proofs, that He is watching our foot-steps, and has raised up men to administer to our wants, and has inspired the hearts of others, in answer to the prayers of His servants, in the most miraculous manner. We know that God is working with us, for we feel the words of testimony like fire in our bones, shut up, as it was before told us by the servants of the Lord in Zion.

Dear brother, I close for the present; and may God bless you, and let the rays of light be dispensed through your brilliant *Star* to the darkest corners of the earth, until it shall be filled with the knowledge of God.

Give my love to Elders Linforth, J. Jaques, D. Spencer, J. Van Cott, all the Elders from the Valley, and all the Saints.

I remain as ever your fellow labourer in the Gospel and Kingdom of God in the last days.

NATHANIEL V. JONES.

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## NEWS FROM UTAH TERRITORY.

(*From the St. Louis Intelligencer, Oct.* 31.)

Day before yesterday a party of persons reached this city, direct from the Mormon territory of Utah. The party consists of the bookkeeper of Mr. Bridger, and others who were in his employ. They bring news of the death of Bridger.

At the time of the outbreak in Great Salt Lake City against him, he left Fort Bridger, and repaired for safety to another trading post which he owned on Green river, over a hundred miles distant. The Mormons, however, continued in pursuit of him, found him at the place last named, and killed him. We have not learned what they did with his goods and property, or whether the party of his retainers who have arrived here were forced by the Mormons to quit the country.

The difficulties between the citizens of Utah and the Utah Indians seem still as great as heretofore. The principal difficulty in putting an end to the troubles seems to be the co-operation of the traders with the Indians, in furnishing them arms, powder, and lead. We learn that by authority of the Governor and Superintendant of Indian Affairs, a detachment was ordered out to arrest Bridger, whose death is mentioned above, as being guilty of aiding and abetting the Indians. Upon arriving at the Fort, he had gone to the mountains and could not be found. Possession was taken of the fort, and another company was sent to the trading station on Green river for the same purpose. Some of the people of Utah, we are informed, have purchased from the agent of the government, the arms and other property at Fort Hall, worth $75,000, for $12,000, which they are busily engaged in transporting to the Valley.

[The death of Mr. Bridger is contradicted by the *St. Louis Republican* of Nov 5, which states that he and his family were on their way to the States, and would arrive in a few days. We know not any reason why those lately in Bridger's employ should have given circulation to the falsehood concerning his death, unless it was to raise an excitement against the Saints.—ED.]

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THE worst wheel of the cart always makes the most creaking.

## VARIETIES.

A DECIDED step has been taken in the Sandwich Islands towards annexation to the United States. The French and British consuls have protested to the King against such an act.

M. ARBAN, a French aeronaut, who made an ascent from Barcelona, more than two years ago, and had not since been heard of, has made his appearance again. It is reported that his balloon landed in Africa, and he was seized and made a slave, continuing in that state two years, when he effected his escape.

THE body of a Protestant buried at Chellas, near Compiegnie, was, by order of the sous-prefect, exhumed, dragged through the mud, and flung into a place set aside for children who had died unbaptized. The family of the deceased was obliged to pay the expenses of the exhumation (56 francs). A few days after, the clergy in Noyon reconsecrated the ground polluted by the Protestant.

ODDITIES.—A worthy old woman, in a village not far from Taunton, lately lost her grandson. A poor neighbour called to console her, and the following unique dialogue ensued—"So, Betty, Jan's dead." "Ees, he's gone to Belzebub's bosom." "Lor' blessee, Betty, tan't Belzebub's bosom—its Yabraham's bosom." "Well, there, Jane, you do know more about the gentle folks' names than I do." "And how are'ee on your ligs this morning?" "Oh, Jane," I be very poorly; loik to die; I be a goin' to Heaven." "Well, Betty, when you do get to Heaven, do'ee gie my love to Jan." "Lor a mercy, Jane, how do'ee think a poor old lame body as I be should go a ramblin' and scramblin' about Heaven to find our Jan?"

"TWO GREAT LIES."—A slave was sent to meeting with a particular charge from his master, to remember what the Minister said, so as to give an account of it when he returned. The master had a son named Jonathan, to whose orders the slave was also subject. Pompey accordingly went to meeting, and was questioned by his master on his return. "Gorry, massa," said he, "Minister tell two great lies." "What! what!" exclaimed the master, "you musn't talk so about the Minister! What do you mean?" "Why, Minister say no man serve two masters, and I know I serve you and Massa Jonatham, too." "Well, what else did he say?" "Why, he say, 'he will love the one and hate the other.' Dat am a lie, too, for I hate you both alike!"

GLEANINGS.—The yellow fever prevails in Hayti.—A powder mill at Spencer, Massachusetts, blew up on the 4th of November, killing five men.—The cholera is raging at Yucatan.—The city of Senora, California, was destroyed by fire, Oct. 3rd., the loss of property amounting to 1,500,000 dollars.—The total number of places for the sale of alcoholic liquors in New York city is 7,103.—The British ship *Liverpool*, from Shields to New York, has foundered at sea, sixteen lives being lost.—Murders and outrages prevail alarmingly in California.—A new wheelbarrow has been invented, with a wheel in the centre, so as to bear all the weight.—A Public nursery, similar to those of Paris, has been established at St. Martin's-in-the-Fields, London, where children can be left, and properly attended to while their parents attend to their daily avocations.—A short time ago, a woman was begging in Oxford Street, Manchester, with a counterfeit baby, composed of rags stuffed with straw, and well muffled up in the woman's cloak.—A fire occurred at New York, on the 30th Oct., destroying 400,000 dols. worth of property, and seven lives. The printing offices of the *National Democrat* and *Military Argus* were destroyed, and, at one time, the *New York Herald* office was on fire.—The Pope, a few weeks ago, preached a sermon on the 13th chapter of Matthew, in the open air, from the steps of the Church of San Guiseppi dei Falegnami, over the Mamertine prison, Rome.—A British Embassy Church is proposed at Paris.—The foundries at St. Petersburgh, and the arsenals, are occupied night and day. Every day immense quantities of ammunition are sent off.—It appears that British subjects in the service of the Russian government, have been discharged.—A deputation from Affghanistan to the Shah of Persia request him to declare against Russia.—Russia, it is said, is marching troops towards Northern India.—A severe shock of an earthquake was felt at Lisbon, Nov. 5.—The Sultan has determined to march at the head of his army.—The potatoe crop is abundant in Ireland, and the disease but partial.